

MISSION WORK

AMONG THE

Negroes and the Indians.

What is being accomplished by means of the
Annual Collection taken up for
our Missions.

MEMBERS OF THE COMMISSION
CHARGED WITH DISTRIBUTING THE FUND.

HIS EMINENCE, JAMES CARD. GIBBONS,
Archbishop of Baltimore.

MOST REV. PATRICK J. RYAN, D. D.,
Archbishop of Philadelphia.

MOST REV. JOHN M. FARLEY, D. D.
Archbishop of New York.

AN APPEAL

In behalf of the Negro and Indian Missions
in the United States.

Dear Brethren:

With great sorrow we call attention to the fact that in the Lenten collection for 1908 there has been a notable falling off from the amount that for a number of years has been contributed for the Indian and Negro Missions. This decrease in the collection is a cruel blow to both our Indian and our Negro work. As to our Indian work, an indebtedness of long standing cannot be liquidated, schools and missions are placed in most precarious circumstances, while the Commission, with much regret, has been obliged to cut down its allocations to the Bishops and to the General Indian Educational Fund. As to the Colored Missions, the work must necessarily be crippled and new enterprises of urgent necessity postponed; hence another cruel blow is administered to poor, struggling, zealous missionaries.

The Indian Mission Schools, for the present at least, must not be discontinued. The question of their necessity has been brought to the attention of all Bishops having Indians in their Dioceses, and from the tenor of the written expressions of those Bishops it is evident they cannot make a success of their Indian Mission work without the schools.

Speaking of the Indians of this country, Our Holy Father, Pius X., in a recent letter, said: "We have come to realize the necessity of arousing Our Catholic people of America to activity and of stimulating their zeal in behalf of these their brethren in the Faith." The Holy Father has also spoken in behalf of the Negroes of this land; and in an effort to render our mission work more effective, we have recently perfected an organization known

as "The Catholic Board for Work among the Colored People," modeled after the Bureau of Catholic Indian Missions, in the hope that it might secure for the work of the Colored Missions that unity, aggressiveness, interest and sympathy that the Bureau has been instrumental in obtaining for the Indian work. But what can be gained by this new organization or any other organization, or what can come of all our efforts, if the Annual Lenten Collection, the backbone of the financial support of the work, is to suffer a notable falling off?

The collection for 1909 must not produce less than the collections of former years—it must by all means be increased; and should be a notable testimony not only of the loyalty of bishop, priest and people to the call of the Sovereign Pontiff, but a proof positive of the Catholic zeal for souls which abounds in the hearts of the Catholics of America.

This must be, not only because of the great difficulty experienced in sustaining Indian missionary institutions, but because of the great debt we owe to our "Brethren in black." Millions call to us from the depths of superstition and misbelief, and even the nation begins to have a suspicion that the solution of the "negro problem" rests with the Catholic Church.

If the Catholics of America either will not save the negro and the Indian, or if they hold that they and their religion cannot save them, how can they escape the imputation of being wanting in charity or of virtually admitting that their religion is not the religion of Jesus Christ?

Be assured, we have no misgivings as to the faith of the Catholics of the United States nor as to their zeal and generosity when there is question of the salvation of souls and of the temporal and eternal welfare of poor, abandoned races. Therefore, do we appeal to the Reverend Clergy in every parish without exception, to make due announcement of the collection both on the Sunday of the collection and on the preceding Sunday, and at this time to preach an earnest and instructive missionary sermon. It ought

not to be necessary to say that on both Sundays the people should be exhorted to give cheerfully and abundantly.

We beg the faithful to be most generous to this collection for the missions, counselling them to bear in mind the words of Holy Writ: "Cast thy bread upon the running waters; for after a long time thou shalt find it again."

JAMES CARDINAL GIBBONS,
Archbishop of Baltimore.
PATRICK J. RYAN,
Archbishop of Philadelphia.
JOHN M. FARLEY,
Archbishop of New York.

Rules Governing Applications for a Share in the Mission Funds.

All remittances and communications concerning the business of the Commission should be addressed to the Secretary, Very Rev. E. R. DYER, D. D., St. Mary's Seminary, Baltimore.

The Commission will consider only such applications as are received through the Most Rev. and Rt. Rev. Ordinaries, and will put at their disposal whatever allocations may be made for the work under their charge.

It will always be taken as a matter of course that a mission which does not apply for assistance, does not expect a share of the funds. Application must be made every time an appropriation is desired.

Those who ask for a share of the funds are respectfully requested to state as precisely as possible the amounts required for carrying out the various projects they propose to realize during the coming year.

The Commission also expects a detailed statement as to the amount devoted to each of the mission interests in a Diocese which receives an allowance. Only upon the receipt of such information can a new appropriation be made. The statements will be published in the next annual report.

By order of His Eminence, JAMES CARD. GIBBONS.

E. R. DYER, D. D., *Secretary*,
St. Mary's Seminary, BALTIMORE, MD.

Financial Statement.

From January 1 to December 31, 1908.

RECEIPTS.

Archdiocese of Baltimore.....	\$ 3,925 00
" Boston.....	5,000 00
" " Donation from a Boston Priest through Rev. W. H. Ketcham.....	25 50
" " Donation through Rev. J. A. Walsh (Propagation of the Faith.).....	30 00
" Chicago—Balance of 1907 collection.....	234 02
" " 1908.....	2,183 81
" " Donation of Rev. A. Malin, C. P. S.	5 00
" Cincinnati.....	2,772 00
" Dubuque.....	1,443 58
" Milwaukee	1,869 28
" New Orleans.....	
" New York.....	6,500 00
" Oregon City.....	391 69
" Philadelphia.....	8,044 96
" St. Louis.....	2,200 00
" " Bequest of Mr. F. Henkendreis.....	100 00
" St. Paul.....	1,100 00
" San Francisco	1,000 00
" Santa Fé.....	215 60
Diocese of Albany.....	758 64
" Alton.....	807 69
" Altoona.....	710 99
" Baker City.....	53 10
" Belleville.....	760 00
" Boise	153 51
" Brooklyn.....	3,792 66
" Buffalo... ..	
" Burlington.....	471 67
" Charleston.....	31 85
" Cheyenne.....	
" Cleveland.....	2,257 78

Diocese of Columbus.....	1,273 95
“ “ through the Ohio Waisenfreund.....	21 25
“ Concordia.....	250 00
“ Covington	277 11
“ Dallas.....	
“ Davenport.....	800 00
“ Denver.....	206 95
“ Detroit.....	500 00
“ Duluth.....	185 29
“ Erie.....	433 86
“ “ Bequest of Miss Mary C. Reid.....	80 00
“ *Fall River.....	
“ Fargo	
“ Fort Wayne.....	1,800 00
“ Galveston	209 43
“ Grand Rapids.....	788 05
“ Great Falls.....	90 00
“ Green Bay.....	1,200 00
“ Harrisburg.....	1,285 98
“ Hartford.....	2,234 62
“ Helena.....	277 24
“ Indianapolis.....	1,385 16
“ “ Bequest of Mrs. Elizabeth Frey.....	100 00
“ “ Donation by Mr. M. O'Connor from	
“ “ estate of his late son, E. J. O'Connor	165 00
“ Kansas City.....	342 00
“ La Crosse.....	824 37
“ Lead.....	102 95
“ Leavenworth.....	480 00
“ Lincoln.....	179 70
“ Little Rock.....	398 38
“ Louisville 1907.....	1,203 23
“ “ 1908.....	1,135 07
“ Manchester	1,000 00
“ Marquette.....	349 10
“ Mobile.....	350 02
“ Monterey and Los Angeles.....	600 00
“ Nashville	425 50
“ Natchez.....	96 00
“ Natchitoches.....	96 70
“ Newark.....	2,459 55
“ Ogdensburg	312 00
“ Oklahoma.....	257 02
“ Omaha.....	624 00

Diocese of Peoria.....	1,529 00
“ Pittsburg.....	1,862 77
“ Portland.....	1,200 00
“ Providence.....	1,835 17
“ Richmond.....	251 52
“ Rochester.....	1,224 03
“ Sacramento.....	225 00
“ St. Augustine.....	124 90
“ St. Cloud.....	782 76
“ St. Joseph.....	194 90
“ Salt Lake.....	53 75
“ San Antonio.....	164 45
“ Savannah.....	201 49
“ Scranton.....	2,000 00
“ Sioux City.....	500 00
“ Seattle	630 00
“ Springfield.....	1,132 72
“ Superior.....	187 52
“ Syracuse.....	1,055 00
“ Trenton	600 00
“ Tucson	70 00
“ Wheeling.....	447 15
“ Wichita.....	267 00
“ Wilmington.....	225 52
“ Winona.....	567 21
Vicariate Apostolic of Brownsville	95 00
“ “ North Carolina.....	65 00
Prefecture Apostolic of Alaska.....	33 00
Total Annual Collection.....	\$ 89,162 72
Interest on deposits.....	350 14
Special Appropriations and Contributions for Indian Schools through Washington Bureau—	
From U. S. Government.....	111,586 90
Preservation Society.....	10,139 50
Refunded by Indian Schools on account of lawyer's fee paid to Edgar A. Gans.....	2,196 75
	124,273 29
Total.....	213,436 01

*The whole collection for 1908 was given to the Propagation of the Faith, as the whole collection for the preceding year had been given to the Missions instead of being divided between the two.

DISBURSEMENTS.

Archdiocese of Baltimore.....	\$ 4,500 00
“ Chicago.....	500 00
“ Cincinnati.....	800 00
“ New Orleans.....	3,000 00
“ New York.....	2,300 00
“ Oregon City.....	900 00
“ Philadelphia.....	1,000 00
“ St. Louis 1907.....	1,200 00
“ “ 1908.....	800 00
“ San Francisco.....	500 00
Diocese of Baker City.....	800 00
“ Boise City.....	800 00
“ Charleston.....	2,000 00
“ Covington.....	800 00
“ Dallas.....	1,000 00
“ Duluth.....	600 00
“ Galveston.....	1,200 00
“ Grand Rapids.....	800 00
“ Great Falls.....	500 00
“ Green Bay.....	900 00
“ Harrisburg.....	1,600 00
“ Indianapolis.....	250 00
“ Lead.....	2,000 00
“ Leavenworth.....	1,500 00
“ Little Rock.....	1,000 00
“ Louisville.....	1,000 00
“ Marquette.....	500 00
“ Mobile.....	2,000 00
“ Nashville.....	2,000 00
“ Natchez.....	1,500 00
“ Natchitoches.....	1,000 00
“ Ogdensburg.....	200 00
“ Omaha.....	200 00
“ Pittsburg.....	800 00
“ Richmond.....	1,500 00
“ San Antonio.....	1,000 00
“ St. Augustine.....	2,000 00
“ Savannah Very Rev. I. Lissner.....	3,000 00
“ Seattle.....	800 00
“ Superior.....	800 00

Diocese of Tucson.....	1,500 00
" Wilmington.....	800 00
Vicariate Apostolic of Brownsville.....	1,800 00
" " North Carolina.....	1,200 00
Prefecture Apostolic of Alaska.....	3,500 00
St. Joseph's Seminary, Baltimore, Md., for the formation of of priests devoted to Missions among the colored people,	4,500 00
Taken from Collection of 1908 to meet appropriations made in 1907.....	5,272 28

EXPENSES—

Secretary.....	250 00
Appeals, pamphlets, etc., of the Negro and Indian Mis- sions, sent to all priests in the United States, and other printing expenses.....	576 80

68,649 08

CATHOLIC INDIAN BUREAU—

Office Expenses.....	4,500 00
Fee to Edgar A. Gans on Tribal Funds Case...	6,000 00
Transfers for Indian Schools:	
Contributions from Negro and Indian Fund,	11,500 00
Bequest of Mary C. Reid.....	40 00
Preservation Society.....	10,139 50
U. S. Government.....	111,586 90

212,715 48

Balance on hand January 1, 1909..... 720 53

BUREAU OF Catholic Indian Missions. FINANCIAL STATEMENT

From January 1 to December 31, 1908.

RECEIPTS.

Mother Katherine Drexel, - - -	\$70,604 ⁸⁷
Catholic Indian Bureau Expenses, - 4,500 00	
Preservation Society, - - - - - 10,139 50	
Refunded by schools on account of Government appropriations..... 12,212 91	
From U. S. Government, - - - 111,586 90	
Rental Odanah school building, - - 100 00	
Bequest of Amanda F. Holahan..... 490 00	
“ Mary C. Reid..... 40 00	
Through Rt. Rev. Mgr. Freri..... 5 00	
“ Rev. W. H. Ketcham..... 5 00	
Interest on Deposits, - - - - 288 36	
Balance on hand Jan. 1st, 1908, - - 6,661 43	
	<u>146,029 10</u>
	\$216,633 97

DISBURSEMENTS

Indian Schools, - - - - - 210,078 29	
Washington Bureau, - - - - - 4,500 00	
Other Expenses, - - - - - 50 00	
	<u>214,628 29</u>
Balance on hand January 1, 1908, -	2,005 68

REPORT OF THE NEGRO MISSION WORK.

DIOCESES OR VICARIATES APOSTOLIC.	Negro Pop'ation	Catholic Negroes	Chur- ches	Pri- ests	BAPTISMS		Schools	Pupils	SISTERHOODS	INSTITUTIONS
					Chil- dren	Adults				
Baltimore.....	850,000	1,000	3	1	31	22	3	894	Mercy.	Home: Hospital; Infirmary.
Charleston			1	1	22	17				
Chicago										{ 2 Hospitals; Good Shepherd's Conv't
Covington	90,000	173	1	1	2	25	1	100	Nazareth.	
Dallas.....	20,000	500	1	2	16	28	1	278	Oblates of Providence	
Fall River.....										
Galveston	200,000	900	3	3	14	44	2	279	Holy Family.	
Indianapolis.....		400								
Leavenworth	45,000	600	2	1	14	18	2	95	Oblates of Providence	Grd. Angels' Home
Little Rock.....	400,000	71	2	1	12		3	110	{ Holy Family; Benedictine Sisters	Industrial School.
Louisville.....		3,271	3	2	150		8	341	{ Charity; Ursulines;	
Mobile.....	862,707	4,500	13	8	140	122	8	427	{ Good Shepherd; Loretto	
Nashville.....	500,000	350	1	2	22	50	1	200	St. Joseph; Mercy	Two Hospitals
Natchez	900,000	2,333	2	3	109	18	5	333	Blessed Sacrament.	
*Natchitoches.....	286,000	6,000	6	1	359	10	5	280	{ St. Francis: Holy Ghost; St. Joseph; Mercy: Adoration	
New Orleans.....									Divine Providence.	
New York—Bahamas.....	50,000	2,500	4	5	92	55	4	597	St. Francis; Charity.	St. Benedict's Home
North Carolina.....										
Oklahoma	45,000	1,500	1	1	11	6	1	25		
Pittsburg										
Philadelphia.....										
St. Augustine.....	250,000	1,000					7	500	St. Joseph; Holy Name.	Orphan Asylum.
St. Louis.....	45,000	2,500	1	1	34	10	1	110	Holy Ghost.	Asylum; Orphanage.
San Antonio.....	20,000	215	1	2	2	6	2	125	Franciscan.	Industrial School.
Savannah.....	1,200,000	600	4	7	38	15	5	132		
Wilmington		500	2	4	10	14	1		Franciscan.	

*There ^{is} some Mexican population.

REPORT OF THE INDIAN MISSION WORK.

DIOCESES OR VICARIATES APOSTOLIC	Indian Pop'ation	Catholic Indians	Chur- ches	Priests	BAPTISMS		Schools	Pupils	SISTERHOODS	RELIGIOUS.
					Chil- dren	Adults				
Alaska	28,000	4,500	17	11	314	108	6	233	St. Ann; Ursuline.	Jesuits; Lamenais Bros.
Baker City.....	4,500	700	1	2	28	2	1	99	St. Francis.	Jesuits
Boise.....	4,900	1,400	4	5	80	23	3	146	Providence. St. Joseph.	Jesuits; Oblates: Lamenais Bros.
Brownsville*	78,000	60,000	46	14	4,267	16	12	1,015	{ Incar. Word; Holy Ghost; Providence; Ursulines.	Oblates of Mary.
Fargo										
Grand Rapids.....	3,000	2,216	9	4	72		3	185	Notre Dame; St. Francis	Franciscans.
Green Bay.....	4,229	1,709	5	3	12	5	1	200	St. Joseph.	Franciscans: Dominicans
Oklahoma.....										
Omaha			1							
Lead	10,000	7,000	19	10	240	175	21	470	St. Francis;	Benedictines; Jesuits
Marquette.....	1,500	1,040	4	2	45	2	1	60	St. Agnes.	Jesuits.
Nesqually	10,000	3,500	16	7	196	18	5	333	Charity.	Jesuits.
Oregon City.....	1,300	1,000	2	3			1			Jesuits.
San Francisco.....	600	600			30					Society of the Divine Savior.
Santa Fé.....										
Superior.....	3,000	2,300	11	4	121	17	4	169	Franciscans.	Franciscans.
Tucson	32,000	3,000	8	9	250	80	3	465	{ St. Joseph; Blessed Sacrament.	Franciscans.
Harrisburg.....										
Ogdenburg	1,200	1,000	1	1	0		1	50		
Great Falls		2,350	7	8			4	212	Ursulines.	Jesuits.

*Population mostly Mexican.

MISSION WORK

—AMONG THE—

NEGROES AND INDIANS.

BALTIMORE.

The Catholic parishes for negroes continue to flourish in this diocese and the reports from the schools are likewise very encouraging. The school attached to St. Barnabas' Church, Baltimore, which may still be considered as new, has recently been fitted up at considerable expense. The Franciscan Sisters in charge are doing excellent work. As an example of the work done in our institutions, we may refer to the House of the Good Shepherd for colored girls in Baltimore, instituted for the reform of wayward colored girls. Since its opening in 1892 five hundred and forty-eight girls have been received. They are trained to habits of industry and taught the various branches of housework, and receive several hours of schooling daily. The Sisters receive no salaries, and all moneys given them are applied entirely to the benefit of the inmates of the institution.

St. Joseph's Seminary, which was founded for the education of priests for the colored missions, and has done such inestimable work in that field, has sustained a serious loss during the past year in the death of its superior, the Very Reverend Thomas B. Donovan. Father Donovan was a man of untiring energies, and of great devotion to the work of uplifting and saving the colored people. His loss is severely felt, but the work at Epiphany College and St. Joseph's Seminary goes on flourishingly. Three young

priests from this society were ordained during the past year, and at a mission at St. Barnabas' Church, Baltimore, succeeded, with the aid of other missionaries, in bringing seventy converts to the faith.

CHARLESTON.

Bishop Northrop reports: "St. Peter's School in Charleston has been a great success this year and many more pupils would have been enrolled if accommodations had permitted. The enlargement of the school and the suggested improvements are urgently called for. There has been a very successful mission given here this year by an Apostolic missionary, which was attended by several conversions."

Rev. J. T. McElroy reports: "St. Peter's and the Immaculate Conception schools are in a flourishing condition. This coming year, with the new addition the normal course will be taken up. The object is to provide teachers for the various parts of the state where Catholic schools for the colored may be opened, with lay teachers, as it is impossible to have Sisters in these places. The Immaculate Conception school, as well as the older school of St. Peter's, are among the most solid schools of the city. I think these two schools for colored children in every necessary appointment will more than compare with any school in the city."

CHICAGO.

"The conditions at St. Monica's remain pretty much the same. The church has not been completed as yet. We are glad to be able to record a larger number of conversions than in former years. The congregation, too, seems to increase." From report of Rev. D. J. Riordan.

COVINGTON.

Bishop Maes reports as follows: "During the year 1908 I confirmed ten colored people, eight of whom were converts, the first fruits of the ministry of the Rev. G. Wiersha, Josephite, at Lexington. The first period of school teaching has removed the prejudices of the colored people against Catholicity. The advent of a priest for the exclusive ministry among the colored opens the second period. The first result is a falling off of a number of pupils; many are afraid of the priest's ministry for religious truth, and are not yet prepared to accept it. However, consoling results are already evidenced, as the eight converts, most of them adults, already testify."

DALLAS.

The colored Sisters belonging to the Oblates of Providence have opened a boarding and day school for boys and girls in Dallas. It is a handsome structure and the Sisters will certainly accomplish much good among the children of their own people. "Until Father Ferdinand came," says Bishop Dunn, "the Catholic Church was altogether unknown to the colored people. For the past few years there has been a colored church, and now there is a splendid colored school. These, and Father O'Hern's preaching in the open air to Sunday gatherings of negroes, have brought the church pretty well before the eyes and into the minds of multitudes of the colored people in and around Dallas."

GALVESTON.

Bishop Gallagher reports as follows: "The work among the negroes of this diocese is making some progress and much good is done which is unknown to the world. Many converts receive the ministrations of the priest upon their death bed. The negro congregations of Galveston and Houston contribute about half enough to maintain their pastor."

LEAVENWORTH.

Rev. Joseph A. Shorter reports as follows: "The Guardian Angel's Home is the only Catholic institution for Colored boys in the West. The fifty boys and twelve or fifteen girls are maintained chiefly by means of the farm, only fifty acres of which are as yet under cultivation. The children of the institution give satisfaction. Holy Epiphany school shows signs of growth, but the buildings are entirely inadequate. Our school building should not be so much inferior to public school buildings if we wish to hold the pupils."

LITTLE ROCK.

Bishop Morris reports: "This year there were between 350 and 360 negro children in our schools. We have just completed a new church for the colored in Little Rock, which, together with the property upon which it is located, is valued conservatively at about \$3,000. We have also purchased property for a new church in Argenta, a city adjoining Little Rock. We expect to build a church in the fall."

As yet, however, the number of Catholic colored people in this diocese is very small. There are but seventy-one out of four hundred thousand.

LOUISVILLE.

The new church for the colored people, St. Peter Claver's, has been opened at Louisville.

MOBILE.

"We have the satisfaction," says Bishop Allen, "of knowing that we are gaining ground each year. There is less prejudice towards the Church and in some parts of the Diocese it is not difficult to make converts and to keep them. The opening of the church of the Most Pure Heart

of Mary, built in a great measure out of the donations of a priest in an eastern diocese, has given an impetus to the work among the colored people here in Mobile." The church at Bellefontaine has been completed and dedicated. The Sisters of Charity do excellent work among the colored sick in their hospitals at Birmingham, Montgomery and Mobile.

NATCHEZ.

"Work in the colored field," writes Bishop Hezlin, "goes on fairly well. Teachers complain of the difficulties of getting regular attendance at school, also of securing full attendance from the beginning to the end of the scholastic year. At Sulphur Springs, Madison County, the colored population, which is quite scattered, attends church very irregularly, and the younger ones are inclined to frequent Protestant meetings. It is pretty much the same with the colored people at De Lisle, Harrison County. It seems impossible to get up a school for them, and owing to several causes or pretexts they are falling away from the Church. The feeling, too, between the races seems to be growing more hostile instead of harmonious. It is harder to control, as it is based on passion or prejudice and will not submit to reason or religion. It is extremely hard or morally impossible to arouse sustained interest in either spiritual or temporal matters among the negroes."

NATCHITOCHEs.

Bishop Van de Ven sends us this report: "The schools conducted by the Sisters of Divine Providence are well attended and flourishing. In some places a considerable number of the pupils are non-Catholics. Even if we cannot always succeed in making Catholics of them, yet the Christian and moral training they receive under the care of the good Sisters is a great blessing to them. Next September these devoted Sisters will open a school at Cloutier-

ville, where there is a very large colored population, mostly Catholic, and much good can be done. The colored congregation at Ilé Brevelle has a new pastor in Father Girards, who is doing his utmost to upbuild the parish, both spiritually and materially. Both the church and the rectory are badly in need of repair, but the people are too poor to give much except the labor of their hands."

NEW YORK.

The conditions of colored missions in New York are thus described in the report of Archbishop Farley:

"A great many good Catholic people are coming from the West Indies. They are strong in their faith and well instructed, but the conditions of life are so different here in New York City that it is hard to hold them to the practice of their faith. In their former homes they lived, as it were, under the shadow of the Church. Here they lack that protecting influence, and their work is such that they are constantly changing their places of living. Another difficult feature of the New York Mission is that the colored people are scattered all over the city."

From the Bahama Islands the Reverend Chrisostom Shriner, O.S.D., reports that the progress in the year 1907 was unusually slow; still he sees better prospects than ordinarily for the coming year.

NORTH CAROLINA.

"I wish I could say," writes Bishop Haid, "that I was satisfied with the progress made with our colored missions. Yet the difficulties are so numerous that we must try to console ourselves at the present hoping for better things."

RICHMOND.

For the Diocese of Richmond there are eleven churches or mission chapels for the colored people, served by seven

priests exclusively devoted to this work. There are eleven schools conducted by Sisters of the Blessed Sacrament, Sisters of St. Francis or lay teachers, with an average attendance of 708 pupils. Rt. Rev. Bishop Van De Vyver writes:

(1) Two buildings have been erected at Howardville, Va., a combination church and school, and residence for teacher. These buildings cost \$2,000. The school is opened and the Mission is attended from Richmond once a month.

(2) Two buildings at Centerville of a like character at a cost of \$2,500. School opened and hopeful. Mission attended from Richmond once a month.

(3) A new rectory for the Josephite Fathers has been built and is now occupied. It has accommodations for four Mission Fathers.

(4) Our Infant Asylum at Richmond has been considerably enlarged.

(5) A servant girls' home is sadly needed in Richmond. This we are trying now to build. In two years, please God, we shall be able to start to erect. Next will come the Young Men's Institute. We have a small place for them now, but its attractiveness is not sufficient to wean them from the billiard rooms.

The Church's work among the negroes is growing in Virginia.

SAN ANTONIO.

The schools for colored children in this diocese, St. Peter Claver's, and the Divine Redeemer, both at San Antonio, are very well attended and, in fact, prove too small for the number of children who wish to attend. However, the Catholic educational facilities for colored pupils in this diocese are terribly handicapped, while their rival institutions are exceptionally well equipped and appeal particularly to the higher classes of colored children. If the Church is to make any progress here, the Bishop says, it will be possible only by providing more and better

schools and such institutions as the school at Clayton, Delaware, or St. Francis de Sales School for Girls at Rock Castle, Virginia. The prospects at present, however, are decidedly not bright.

One feature of Catholic work in this diocese is the literary and social club for young colored men and women, conducted in connection with the Divine Redeemer Mission. It numbers sixteen. Members bring their relatives and friends, and the meetings are held under the supervision of the priest of the mission.

ST. AUGUSTINE.

"We purpose," says Bishop Kenney, "to erect a church in St. Augustine for the exclusive use of the negro and to assign a priest to take care of the parish. He ought to have a residence near the church. All the preliminaries for the church have already been made and will be pushed to completion if sufficient help be extended. Much prejudice still exists in our state against the Church, and the work among the colored is exceedingly difficult; nevertheless, we have made some progress and the prospects are still bright."

SAVANNAH.

The Catholic missions in the State of Georgia have been entrusted to the priests of the African missions. Their superior, Very Reverend I. Lissner, writes as follows:

"The two first years in our new fields of labor have been years of many hardships and sacrifices which have been blessed with consoling success. The kindly reception which we have received all over the State of Georgia from both white people and negroes has been a great consolation, and has filled our hearts with new zeal and enthusiasm. We look, therefore, into the future with cheerful hopefulness.

"We anticipated difficulties and disappointments and we have met them, but now, thank God, a solid foundation

is laid and our work has been crowned beyond all expectations.

"Our chief hope is in the school work. The little school in Savannah was opened in the beginning of October with over 225 children. The negroes like the Catholic school, because they know that with the Sisters their little ones are in good hands. Many more children would frequent our school if we had more room. At present we are using the basement of our Church, which is actually overcrowded. We have no means to erect a larger school building.

"At Augusta the start has been hard and not very encouraging. Still our efforts have been blessed. Every week some new converts increase the little flock that comes to our humble church; the Sunday school has already over forty children. A new mission has been formed in the cotton fields of Western Georgia. Until now our chief fields of activity have been in the cities. But the bulk of the negroes live in the country and work in the cotton fields. Many have their own little farm, but most of them are tenants. The country negroes are sheltered from the great dangers of city life and as a rule they are of better and kindlier dispositions. But they are utterly ignorant even of the existence of the Catholic Church. I have just spent a few months among them. Every Sunday a good number of those country people assisted at holy mass. The solemnity of the holy sacrifice made an indescribable impression on their simple minds. At the instruction on the Gospel I saw that my words made a good impression. Never before had they seen or heard a white preacher addressing a colored congregation, and the simple and quiet way of preaching was quite a contrast with the noisy and dramatic method of their colored Deacons. I was indeed glad and somewhat proud to see that my words touched them, for by words and songs they showed their appreciation and their feelings. After Mass a good old negro said, I guess the Father will catch me and bring me home.

Let us hope that this poor old man and many of his companions will be brought to the sweet home of the Catholic Church. Whether we shall have a far-reaching influence on those country negroes, steeped in deep ignorance and dominated by the pernicious influence and power of the Lodges, is a question which the future will tell."

Under the auspices of this society of African Missions two new churches have been opened in this diocese recently—St. Francis Xavier's at Augusta and St. Augustine's at Hatcher's Station. The schools are well attended, and the number of conversions has been steadily increasing.

WILMINGTON.

The five hundred Catholic colored people in this diocese are scattered and are cared for largely by the pastors of the local white churches. "I am pleased," writes Bishop Monaghan, "to be able to say that the Day School at St. Joseph's, Wilmington, is now beginning to bear fruit in the matter of conversions. Of the fourteen converts received into the church ten (10) had been pupils of the Day School. They had received instructions and had learned the Catechism with the Catholic children, and they are now fervent and faithful Catholics. Their influence among their people will now be added to that already being exerted by the Day School, and so a more abundant harvest may be expected in the future."

Mission Work among the Indians.

ALASKA.

The Missions of this Vicariate, when we consider the vast territory it covers, its remoteness from civilization and its severe climate, are being fairly well cared for. Four thousand and five hundred Eskimos are ministered to by eleven Jesuit Fathers, who have provided 17 churches for them and six schools taught by Brothers and Sisters. In the Akularak district the villages and camps are so scattered that the Fathers can reach them conveniently only by a launch. Some idea of the work here may be gathered from the following extract from the report of the Very Reverend Joseph Crimont, S. J.:

“In spite of our many difficulties the good work is progressing, especially among the Eskimos of the Seward Peninsula, and also among those of the Coast Mission. Here, at the Holy Angels’ Mission, I have just conferred the Sacrament of Confirmation on 36 Eskimos, mostly all grown people. In the other districts 140 natives were confirmed this year. This summer on ordinary Sundays the Eskimo Church at Nome is overcrowded and some have to stand outside. There are from 30 to 40 Communion at their 10 o’clock Mass. Every day in the week they keep two priests busy teaching them until as late as 10.30 or 11 P. M. Nowhere else, indeed, have I ever witnessed such earnestness.

“Encouraged by such responsiveness on their part we wish to extend the work among them. We are determined to have an orphan asylum and boarding house at Mary’s Igloo. It is almost impossible to get Sisters for the Alaska Missions, but we must have them for Mary’s Igloo. Another fine field open to us, where we are invited, is at the mouth of the Kuskokwim. True, the Moravian Brothers are

already located in that district, but they have very little hold on the natives. I am going to Fairbanks and will write you again from there. In November, Deo volente, I will go over the winter trail to Valdez and Cordova and thence to Juneau."

In the past year the missionaries, finding their chapel at Kokrine too small, bought the chapel which the Episcopalian Bishop offered for sale. They were asked to open a hospital at St. Michael, but were obliged to refuse, as they could not obtain a staff of Sisters.

BAKER CITY.

There is little encouraging in Bishop O'Reilly's report from this diocese. There are about 600 Catholics out of a total Indian population of 4,500, and apparently little or no progress is being made. The bright spot in the report is the large attendance at St. Andrew's School, of which we entertain good hopes. No allocation was made for Baker City last year.

BOISE CITY.

One gratifying feature of Bishop Glorieux's report is that certain Missions are self-supporting. He says:

"The Kootenai Indian Mission on the northern part of the Diocese, attended by the Oblate Fathers, did not need any assistance. The Desmet Mission, not needing any further assistance, I felt justified in donating the full allowance to the struggling Mission of Slickpoo (St. Joseph's). The only reservation not attended yet is the Fort Hall, where there are 1,200 Shoshone, 500 Lemhis and 300 Bannocks. For several years I have done my level best to secure a religious order (Jesuit, Franciscan, etc.) to take charge of that Mission, but so far my efforts have been unsuccessful. I will, however, continue the appeal and I hope that in the near future, with the help of God's grace, I will succeed." Let us trust that the prayer of

the good Bishop will soon be heard and that these neglected souls will have shepherds sent to them.

BROWNSVILLE.

The Catholic population of this Vicariate is made up almost entirely of Mexicans. The schools are struggling and the Priests have many difficulties, including great poverty, to contend with. Some Mexican Sisters have opened an Orphan Asylum during the past year.

GRAND RAPIDS.

A new church has been opened for the Indians on High Island. Another is under construction at Burt Lake, for which the Indians furnished the logs and did most of the work. Church attendance among them has improved lately since the prohibition against selling them liquor has been enforced.

GREEN BAY.

Good efforts are being made to provide services for all the Catholic Indians of Green Bay and to educate their children. Encouraging results have followed the opening of the new mission on the Oneida Reservation. Conversions have already been effected among the Indians of the reservation and many others have indicated their desire to enter the Church.

A feature of Catholic work in Wisconsin deserves notice and imitation. The Catholic societies of the state have pledged themselves to give a certain sum annually to the Indian Missions. They have been pretty faithful in redeeming their pledge and perfect fidelity is hoped for. May the societies elsewhere take pattern by and even surpass their sister societies of Wisconsin.

No allocation was made for Green Bay last year.

GREAT FALLS.

We learn from Bishop Lenihan that a new church has been erected at Lodge Grass and another at Lodge Pale. He desires to erect one at Oswego.

LEAD.

The Sioux Reservation in South Dakota covers an immense territory, but the Indians are being well supplied with churches; they have 19, one of which was opened at Virgin Creek recently, and their children are instructed in religion in the government schools, as well as in the two Catholic schools. We subjoin the interesting report of Bishop Stariha.

“The work in the Indian Missions of my diocese since my last report has been especially blessed by our dear Lord, if we judge it by reports made to me by the Reverend missionaries and by the catechists during the last Congress, which was held at Rosebud from July 12 to 15, inclusive, and presided over by myself. The work of the priests and catechists has been rewarded by a great increase of converts, mostly old people; nearly all were presented to me at the Congress for Confirmation.

“At present we have 13 catechists on the payroll; besides, five more devote themselves to this great work who receive no remuneration for their work. At the Congress they told me what they are doing for the love of God, i. e., teaching gratis, but as they are poor and it is hard for them to do much work I gave them \$150 at the Congress \$100, being my own money. Besides the catechists the Indians ask for more churches that they may have better services in the distant places. Drink has been the Indians’ destruction, both spiritually and physically. Three years ago I established temperance societies in the different reservations; the work was hard in the beginning, but it is already bearing fruit. A great many took

the pledge at the last Congress, being encouraged by myself and particularly by those who took the pledge two or three years ago. I wish I could have more catechists, for they are really doing excellent work. I would need at least 18 catechists; for \$10 per month they would do good work. I must give a little support to the Diocesan priest, who is untiring in his work at the Cheyenne Agency and has truly the zeal of an Apostolic missionary."

OGDENSBURG.

Bishop Gabriel reports: "There were 1,200 Indians on the American section of whom 1,000 are Catholics. One missionary attends the whole reservation. His church must be enlarged or another built on the American side."

OMAHA.

According to reports in this diocese, there is hardly any religion among the Indians; a few still call themselves Catholics, and even these are not strict church members.

SEATTLE.

The report from this Diocese states: "A new church has been erected this year at Port Madison, and the prospect of a good school attendance at St. Mary's, Okanogan, is encouraging, if Father de Rouge can meet the demands for improvements."

SUPERIOR.

The Diocese of Superior has eleven churches and four schools for the Indians. The schools are conducted by Franciscan Sisters and there is an average attendance of 170 children. No account was given as to how the appropriation was distributed among these institutions.

TUCSON.

Rt. Rev. Bishop Granjon writes that the Catholics of his Diocese number about 48,500. These are for the most part Mexicans of the frontier class; the white Catholics are few and far between. There are about 32,000 full-blooded Indians, of whom about 3,000 are Catholics. Most of the aborigines live on reservations; some, however, are scattered among the parishes, particularly in the south, with Tucson for a center. The missions among the Navajos and the Pimas are attended by Franciscans. The Fathers are zealous and brave missionaries, and are doing their work in a very satisfactory and efficient manner. The clergy of Tucson attend to the Sisters' community at San Xavier as chaplains; to the Papajo tribe at the same place, in the San Xavier church, to the Yaquis and Papajos living on the outskirts of Tucson.

The Bishop says that he had sought to place the Catholic Indian schools beyond the possibility of hostile attack and criticism, and has been obliged for that purpose to expend many times the amount of the appropriation.

